

T H E
THOUGHTS

Of several
FAMOUS MEN, 4.

CONCERNING
RELIGION
AND A
FUTURE STATE.

Collected from Ancient and Modern Authors.

With some REMARKS and OBSERVATIONS.

The Second Edition, with large Additions.

Eccles. xii. 11.

*The Words of the Wise are as Goads, and as
Nails fastened by the Masters of Assemblies
which are given by one Shepherd.*

L O N D O N:

Printed in the Year MDCCXXIV.

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TO THE READER.

THE great Conclusion Solomon made from all those wise Reflections of his upon Things under the Sun is, Fear God, and keep his Commandments, for this is the whole Duty of Man ; his whole Business, and his whole Excellency.

The Reason why Religion (so noble in its self, and so exquisitely set forth in the Discourses of the Learned,) hath so little Influence upon the Minds and Manners of Men is, because we do not Think, as well as Read ; do not by Meditation let those great Things sink into the Heart, to warm the Affections into holy Resolutions, which float in the Brain, and perplex the Head with ineffectual Notions. I cannot forget the remarkable

In the Preface to a Book called Knowledge and Practice.

Expressions of a Reverend Person :

Consideration of our Ways (says he) is a Matter of so exceeding great Use, that scarce any thing undoes Mankind more than the Neglect of it. I have heard of a Gentleman, that upon his Death-Bed laid this one Command upon his wild Son, and engaged him to the Performance of it by a solemn Promise ; That he should every Day of his Life be half an Hour alone ; which this young Man constantly observing, and spending his half Hour's Retirement (at first) in any kind of vain Thoughts, at last he began to consider with himself, why his Father should enjoin him this Penance ; and the Spirit of God suggesting to him, that his intent could be no other, but to bring him to consideration of his Ways, and whither they tended, and what would become of him hereafter if he went on. It pleased God so to set home those Things upon his Heart, that he became a new Man. *Which one Instance may teach us, how advantageous a Duty serious Consideration is, and how*

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much it concerns us, to retire frequently from the Cares and Business of this World, and examine how the Case stands between God and our Souls.

Since the present Age seems to have need of Examples as well as Precepts; This little Collection will abundantly shew, that all sorts of Men, who have gone before us into an Eternal State; as Emperors, Kings, Philosophers, Statesmen, &c. Of all Religions; as Heathens, Jews, Mahometans, Christians; and all Tempers under those Opinions, whether Strict or Serious, or Loose and Debauched, in all Ages of the World from the Creation, have left this great Observation behind them: That upon Experience they have found, that what vain Thoughts soever Men may in the Heat of their Youth and Lust entertain of Religion, they will sooner or later feel a Testimony God has given it in every Man's Breast, which will one Day make them serious, either by the inexpressible Fear, Terrors, and Agonies of a troubled Mind; or the inconceivable Peace, Comfort, and Joy of a good Conscience.

By the Instances of many great Persons,

sons, you will see Religion to be very consistent with Greatness of Birth, and not only consistent, but the greatest Ornament to it; this will survive when all the Trophies of worldly Glory shall be laid in the Dust.

No Part of History is more instructive and delighting, than the Lives of great and worthy Men: The Shortness of them invites many Readers; and there are such little, and yet remarkable Passages in them, too inconsiderable to be put in a General History of the Age in which they liv'd, that all People are very desirous to know them. This makes Plutarch's Lives be more generally read, than any of the Books which the antient Greeks or Romans writ.

Tale of a
Tub.

Discourse of
Free-Think-
ing.

If these Sheets should fall into the Hands of any of our modern Scepticks and Atheists, who, in many of their late Writings, have treated our holy Religion with so much Raillery and Buffoonry, it may for the future be justly expected from such of them who pretend to * Breed-

* Oracles of Reason. Mr. Charles Blount, the Author of this Book, came to an untimely End; but his End was like his Works; and most just it was that the Hand of that Scornor that durst write such Blasphemies against his Maker, should become his own Executioner.

ing and Civility, that they would at least shew more respect to a Thing, that they will find hath prevailed so much among Men of the best Understanding and Education; and who have had no Interest to carry on by it. For it is against the ordinary Rules of Conversation, to affront that which others think they have great Reason to Esteem and Love; and they would not endure that Scorn and Contempt to be cast on their meanest Servant, which some of these Authors shew towards Religion, and the Blessed Author of it ! If they are not in Earnest when they Scoff at and ridicule Sacred Things, their own Consciences will tell them, it is a horrible Impiety; if they are in Earnest, let them debate these Things calmly and seriously, and let the strongest Reason prevail. What can the most obdurate Atheist say to those Providences of GOD about the Jews, which were so clearly foretold in the Scriptures, and part of 'em are visible to their own Eyes? Is not this sufficient to convince them of the Being of an Omniscient GOD, that the sacred Scriptures are his Revealed Will, and that Christianity is the only true Religion. They may likewise remember the

the Conquest which Truth made over their great Champions, My Lord Rochester, Sir Duncomb Colchester, &c. Providences which merit their Thoughts, and may serve to stop their Mouths.

I have only this Request to the Christian Reader that shall find any Benefit by reading this little Book, That when his Heart is most serious, his Spirit most composed and devout, and his Affections most vigorous and lively, he would not forget to put up one Prayer to Heaven for me, for greater Holiness and Abilities to Honour GOD, and to continue in his delightful Service to my Lives End, whatever Temptations to desert it may be employed by the World, the Flesh, and the Devil; the three great Enemies of our common Salvation.





T H E
THOUGHTS


Of several

F A M O U S M E N, &c.



S E C T. I.

*Many of the Philosophers were Men
eminent in Morality, their Do-
ctrines sometimes Divine and
worthy of the Imitation and
Practice of Christians.*

§. I. OCRATES, reckon'd *Diog. Laer. p. 42. Ed. Rom. Zan.*
the wisest Man of
his Time, because he
brought Philosophy
from the obscure and
uncertain Speculations of Nature to
B useful

useful Considerations of Virtue ; in
 all his Discourses, he recommended
 Goodness as the truest Wisdom ;
 and among many other great Dis-
 courses he made between his Con-
 demnation and Death, (collected
 by *Plato* in his *Phædone*, that is,
 a Discourse of the Immortality of
 the Soul, and Apology for *Socra-
 tes*, p. 31. Edit. Franc.) this is
 very considerable ; “ Death (says
 “ he) must be a Passage into some
 “ other Place, a pleasant Rest, like
 “ an undisturbed Sleep : And if
 “ dying Souls go into other Ha-
 “ bitations, as it’s certain they
 “ will, then shall I go from be-
 “ fore these Judges, to higher ;
 “ and there converse with *Or-
 “ pheus*, *Musæus*, *Hesiod*, *Homer* ;
 “ how often would I have died
 “ to see how they live ? How plea-
 “ fantly shall I dwell with *Pala-
 “ medes* and *Ajax*, equal in the
 “ Enjoyments of another World,
 “ as we have been in the Injuries
 “ of this ; both happy in this,
 “ that we shall be everlastingly
 “ so. Death differeth nothing
 “ from Life, and he may be sure

to

“ to live well, that liv’d justly;
 “ approving himself not to giddy
 “ Men, but to that one wise God,
 “ who is Truth; concluding his
 Life with these Expressions: “ *It Plur. Apol.*
 “ is Time for me to go and die,
 “ and you to live; which is best,
 “ is known to God.

Socrates bearing such ample Testimony to the Truth of the one God, *Justin Martyr* and others thought him a Christian before Christ, and a Partaker of our Faith, because he acted according to his own Reason.

§. 2. *Xenophon*, who in his Lifetime did nothing without *Socrates*’s Advice, was at his Death of his Opinion; for after several Years spent in *Cyrus* his Court and Camp, and reflecting on the Manly Pleasures, as Hunting, Riding, &c. which he practised, as well as writ of, he left this *Memento* among his Friends, that in the midst of his Delights he had this Grief, that he doubted there was no Place for these Divertise-

ments in the Upper World, and that wise Souls should begin betimes those Exercises, which shall last for ever; Exercises pure, and eternal as Spirits: Words to be as much esteemed by us, as his *Cyropædia* was by *Scipio Africanus*; the Graces, as appears by these Sentences, dwelling in his Mouth, as they said the *Muses* did.

Diog. Laer.
P. 6.

§. 3. *Thales*, the first of the seven wise Men, before whom, none taught the Motions of the Heavens so clearly, saith *Eudemus*; and none proved the Immortality of the Soul so evidently, saith *Chærilus*; Blessed God that he was a knowing *Grecian*, not an ignorant *Barbarian*; and a rational Man, not a Beast; he professed at his Death, that he had studied all his Life for the ancientest Thing in the World, and he found it was GOD; that the most lasting Thing about him was the Soul; and as the Epitaph saith of him, The Stars, which for Age he could not see on the Earth,

Earth, he was taken up nearer to see them in Heaven,

§. 4. *Anaximenes* being asked, how he could study, being confined to a Prison, and expecting Death, answered : “ That his Soul “ was not confined, having as large “ a Walk as the Heavens he studied ; nor frightened, having as “ great a Hope as Immortality, “ which he looked for,

§. 5. *Plato*, though the acutest and smoothest Writer of his Time, when sick, was more taken with this plain Verse of *Epicharmus*, &c. (The Gods always were, and always will be, their Being never beginning, and never ceasing,) than with all his own Compositions ; of all which, he spoke of none with more Complacency, than that of Providence, of which he made the first excellent Discourse in *Greece* ; and of whom it is said, that in his latter Years, reflecting upon the Folly of his former, “ That he knew nothing but “ only to be sad, considering that

“ his Body he made so much of,
 “ should be dried up into Dust; and
 “ the Soul he so much neglected,
 “ should fly up through the Air,
 “ to the Eternal Mansions he
 “ thought it came from, to spend
 “ a Life in Contemplation of God,
 “ and its self.

Fixinus in

vita Platonis.

Plato being once asked by one
 of his Scholars, How long his Pre-
 cepts were to be obeyed? An-
 swered, *Until there come a holy One,*
by whom the Fountains of Truth shall
be opened, and whom all may safely
follow. A seeming Prophecy of
 CHRIST.

§. 6. The *Indian* Brachmans as-
 serted, That Death is a Birth in-
 to a true Life; which is Life
 indeed.

§. 7 The *Egyptians* Hieroglyphick
 of GOD, was a winged Globe,
 and a *Serpent* coming out of it:
 The Globe to signify his Eterni-
 ty, the Wings his active Power
 through the Universe, and the
 Serpent his Wisdom. And they
 called the first Principle of all
 Things,

Things, *Unknown Darknefs.* As the Altar at *Athens* had this Inscription, To the *Unknown God*, Act. xvii. 23.

§. 8. *Heraclitus* held both the Pre-existence and Immortality of the Soul, as appears by his Saying thus: " My Soul is looking out at the Crannies of my Body as its *Prison*, towards its native Region, from whence it descended. And speaking of his Labours, saith he, " I have had my Labours as *Hercules*; for I have conquer'd the Riches, Honours, and Pleasures of the World; I hate Flattery, Cowardice, Grief, Anger, Fear, and am now Master of my self.

§. 9. When one *Aristodemus* said, If God be so magnificent and glorious a Being, he need not any Worship and Service. *Socrates* replied: Seeing God is such a Being, you have more need to adore and worship him.

§. 10. *Plutarch* calls God, the Ocean of Good.

§. 11. *Epictetus* tells us, Every Man

is sent to act some Part in the World; some to act the Part of poor Men, others of rich Men; some of Publick, others of private Men: But saith he to GOD:
 " Lead me whither Thou wilt,
 " let me act what Part Thou wilt,
 " if Thou enable me to act it
 " well.

§. 12. Cicero, after having mention'd the great Heroes of Knowledge that recommended his Divine Doctrine of the Immortality of the Soul, calls those small Pretenders to Wisdom who declar'd against it, certain *minute Philosophers*: Using, as an ingenious Author hath remark'd, a diminutive even of the little Word, to express the despicable Opinion he had of them.

§. 13. *Antisthenes* said: *Those who would never die, must live well.*

§. 14. *Cato*, in *Tully*, makes it his Boast, that the Conscience of a well spent Life was the greatest Comfort and Joy of his old Age; and nothing was more pleasant
 to

to him, than the Remembrance of the many Benefits and Kindnesses done to others; for certainly there is no Pleasure in the World comparable to the Delight and Satisfaction that a good Man takes in doing Good. Sensual Pleasures are not lasting, but presently vanish; but that is not the worst of them, they leave a Sting behind them; Guilt and Repentance follow: But the Pleasure of doing Good remains after the Thing is done; that Frame of Mind that inclines us to do Good, is the very Temper and Disposition of Happiness.

§. 15. *Seneca* said: *He studied the Art of Living well; and when he was old, that of Dying well.*

§. 16. *Aristotle*, when he came to the End of his Walk and Life, cry'd out: *Ens entium, miserere mei!*
 "Thou Being of Beings, have Mercy on me!"

§. 17. His Scholar *Theophrastus*, in *Laertius*, having bewailed the Expence of Time, gave this Reason

son for it, viz. That we are so foolishly Sensual, that we begin not to live till we begin to die.

Cic. in Lucullus. Plut. Lib. Euseb. in Chron.

Cicero, who called him always his Delight, in his *Tusc. Quest. l. 4.* saith, that *Theophrastus* dying, complain'd of Nature, that it gave long Life to Creatures whom it little concern'd to be long liv'd, and so short a Life to Men, who are so much concern'd, weeping, that he no sooner saw this by much Study and Experience, but he must die, saying, that the Vanity of Life was more than the Profit of it. I have not Time to consider what I should do, (speaking to those that were about him at his Death,) you have; which Words struck so close to his Scholar and Successor *Straton*, that he studied himself to a Skeleton, about the Nature of Spirits, and the Glory of Heaven, the chief Good, and the Blessed Life; which, because he could not comprehend, he desired it should comprehend him.

§. 18. *Protagoras* the Sceptick, though he begins his Book of the Gods in this doubtful manner :

“ As for the Gods, I know not *Laer.* 150;
“ whether they be, or be not, &c. & 153.

yet he and *Pyrrho*, the Master of the Scepticks, being asked, Why they walked alone so much? Answer'd : That it was to meditate how they might be good: And being urged again; What Necessity there was of being Good, since it was not certain that there was a GOD? They used to reply: It cannot be certain there is not; and it being an even lay between the serious and good, and the vain and bad Man, that there is a GOD, tho' upon woful odds, the good Man hazard- ing only the Loss of his Lusts, (which it is his Interest to be without,) or at farthest, some little Advantage, being in this World at more Rest and inward Serenity, more Healthful, respected, secure, and free; and in the other, if there be not a GOD, as happy as the Bad; but if there be, infinitely as much happier, as an
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unspeakable and eternal Blessedness is beyond extream and endless Torments.

Archbishop
Tillotson.

“ So that (as an excellent Person saith) “ if the Arguments for
“ and against a GOD were equal, and it were an even Question, whether there were one
“ or not; yet the Hazard and Danger is so infinitely unequal, that in Point of Prudence every
“ Man is bound to stick to the safest Side of the Question, and make that his Hypothesis to live
“ by. For he that acts wisely, and is a prudent Man, will be provided in *omnem eventum*, and will take care to secure the
“ main Chance whatever happeneth. But the Atheist, in case Things should fall out contrary to his Belief and Expectation, he hath made no Provision
“ in this Case: ” If contrary to his Confidence, it should prove in the Issue that there is a GOD, the Man is lost and undone for ever. If the Atheist, when he dies, finds that his Soul has only quitted its Lodging, and remains after

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ter the Body, what a sad Surprise will it be to find himself among a World of Spirits, entred on an everlasting and an unchangeable State!

§. 19. *Pyrrho* would often repeat that Saying of *Euripides*:
 " Who knoweth but to die is to
 " live, and to live is to die?
 And therefore *Epicurus* himself, in
 his Letter to *Menecus*, saith,
 " He observeth him a Fool, who
 " is vain at Death, wherein, be-
 " cause of the Consequence, (saith
 " he) there is no Jestings, it be-
 " ing of infinite Concernment to
 " be serious. In fine, it appears
 from *Raymundus*, *Berganius*, *Theol.*
Gentium, and others, That all the
 Learned Men in the World found,
 (as *Cic. de nat. deor. l. 1. & de leg. 2.*)
 that the Notion of G O D and Re-
 ligion is the first Notion that is
 engraven in, and the last that is de-
 faced out of the Minds of Men; and
 that take away the Being and Pro-
 vidence of G O D out of the World,
 you take away all Reason, Faith,
 Virtue,

Virtue, Peace, yea, and humane
Society also.



S E C T. II.

*You see the wisest in all Ages at
their Death, when they were
freest from Design, owning that
Religion, which they did not
consider as they ought in their
Lives; and they were too many
and too wise to be imposed upon;
see the greatest doing the like,
though too great to be overaw'd
or frightened.*



IT were worth our while
to consider, why so wise
and great a Prince as Phi-
lip of Macedon, had one
every Morning to call upon him to
remember that he was a Man;
why he was so afraid to be charm-
ed with the Sweets of Life, as to
be roused every Day from Sleep
with the News of Death; and
why so great an Emperor as Sa-
ladine, would have those Words
pro-

proclaimed to his Army, and communicated to Posterity, *viz.* "Great
 " *Saladine*, Magnificent Conqueror
 " of *Asia*, and Monarch of the
 " whole East, carries away no-
 " thing with him to the Grave,
 " for the Fruit of his Victories,
 " but only a Shirt which cover-
 " eth the Mould of his Body, and
 " even this Rag of Linnen too
 " Fortune giveth him only to give
 " the Worms : *Fui, & nihil am-*
 " *plius* ; I have been, and that is
 " all.

§. 2. The Emperor *Adrian* cele-
 brated his own Funeral, and car-
 ried before him his Coffin in Tri-
 umph whilst he liv'd ; and when
 he was dying, he cry'd, *Animula,*
vagula, blandula, &c. Ah, poor Soul,
whither wilt thou go? is an Argu-
 ment to all sober Men, that tho'
 Riches, Honours, and Pleasures,
 possess the Imaginations, yet Re-
 ligion dwells in our Reason ;
 those Things staying with us on-
 ly during the Age of Fancy, and
 this lasting during the Time of
 our Being ; a Consideration that
 may

may make all Men of *Guevara's* Mind, (who was both a Courtier and a Recluse,) that the most courtly and pleasant Lives are public Penances, and that a serious Life is the only Pleasure.

§. 3. The great *Scipio* had such a Reverence for a Divine Being, that before he went about any Business into the Senate, he went to Prayers into the Capitol; looking for no good Success from the Counsels and Endeavours of Men, without the Blessing of God, who he thought made, and he was sure govern'd, the World.

§. 4. *Titus Vespasian*, the Delight of Mankind, that dismissed from him none sad, was so sensible, that if he remembered at Night that he had done no Good that Day, he would cry out; Friends, I have lost a Day. And that Prince was so sensible of a Deity, in the Government of the World, that when Crowns were sent him upon his Conquest of *Jerusalem*, he refused them; saying, "He did it
" not

“ not himself, but GOD, to shew
 “ his Wrath upon the Children
 “ of Disobedience, (if I may so
 translate *Pezel. p. 35.*) “ made use *Plutarchi*
 “ of him as an Instrument, and
 “ the Rod of his Anger.— And
 so serious was he and *Nerva* up-
 on these Thoughts, that *Appolloni-*
us Tyaneus, in *Philostratus*, saith,
 neither of them was ever seen to
 smile or play.

§. 5. *Alexander Severus* allowed
 Christianity, out of love to that
 one Precept: *Do not that to ano-*
ther, that thou would not have done
to thy self; a Precept, upon Con-
 sideration of the Excellency of
 it, he had engraven on his Plate
 and Rooms, and proclaimed at
 the Punishment of all Malefa-
 ctors.

§. 6. *Charles the Great* thought
 Religion so amiable, that he said
 of it, as another Emperour had
 done before him, That he gloried
 more in being a Son of the Church,
 than in being an Emperor of Rome.
 And when an *Affrican* King, rea-
 dy

dy to be baptized in his House,
 saw Twelve Christian Beggars,
 and asked, Whose Servants they
 were? was told, they were Christ's,
 thereupon refused Baptism, because
 the Servants of Christ were so
 poor. The good Emperor replied,
 " That if he went to Prayers
 " three times a Day, as he did,
 " he would find such inward Ex-
 " cellencies in Religion, as would
 " recompence all the outward In-
 " conveniencies that might at-
 " tend it.

§. 7. *Europalates* relates, how the
 excellent Painter *Methodius* draw-
 ing the last Day, Heaven black,
 the Earth on Fire, the Sea in
 Blood, the Throne of God envi-
 ron'd with Angels in the Clouds,
 wrought upon *Bogeris*, the barba-
 rous King of *Bulgary*, so that in
 a short Time he yielded himself
 to God by a happy Conversion;
 for he dreaming on the whole
 Proceedings of that Day, among
 other Things, saw the Sins he
 had made so light of bespeaking
 thus: I am the Pleasure thou
 hast

hast obeyed; I am the Ambition, whose Slave thou wast; I am the Avarice, which was the Aim of all thy Actions; behold, so many Sins, which are thy Children, thou lovest them so much, as to prefer them before thy Saviour.

§. 8. *Galen*, (who should have been mention'd before,) his excellent Book *de usu Partium* (to use the Words of a Learned Man) is a kind of 119 Psalm in Philosophy, or perpetual Hymn upon the Praise of the Great Creator, a just Commentary upon these Words of the *Psalmist*, Psal. cxxxix.

14. *I am fearfully and wonderfully made: marvellous are thy Works, and that my Soul knoweth right well.* For *Galen* observing the beautiful Frame and useful Contexture of Man's Body, (which *Lactantius* calls *Commentum Mirabile*,) could not choose but break out into the Praise of him that made it, handling his Argument for the Divine Providence, and Wisdom in ordering the several Parts of Animals,

mals, and adapting them to their several Uses, against *Epicurus* then, with as much zeal and exactness as any Christian can do now against Atheists; so that whole Book contains in it a pregnant Demonstration of a Deity, which every Man carrieth about him in the Frame of his Body; on which account Men need not go out of themselves to find Proof of a Deity, whether they consider their Minds or their Bodies; those *Domesticos testes*, of which all Men that have considered them are very sensible.

Galen gave *Epicurus* a hundred Years Time to imagine a more commodious Scituation or Composition of any one * Member of

* There are some Members that are radical, as the Liver, Heart, and Brain; in these are placed the natural, vital, and animal Spirits; these Spirits are carried by the Veins, Arteries, and Nerves. The Veins carry the natural Spirits from the Liver; the Arteries the vital Spirits from the Heart; the Nerves the animal Spirits from the Brain. Other Members are Official, as the Hands and Feet; the Superiour

of a humane Body. And if all the Angels had studied to this Day, they could not have cast the Body of Man into so curious a Mould.

§. 9. The late famous *French* Philosopher *De Cartes*, tho' no Atheist, because so zealously Asserting the Existence of *G O D*, and the Immortality of the Soul, yet because he is much in Esteem with Men atheistically inclined, as if his Hypothesis, ascribing so much to the Power of Matter, served theirs, that think there is nothing left to do for the Providence of a *G O D*; and as if he thought he could clear up the Account of the World's Beginning without a *G O D*; is a great Evidence of the Power of Religion; when, after his long Discourse of the Power and Notion of Matter, this great Improver and Discoverer of the Mechanical Power of Matter doth ingenuously

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perious doth rule the Inferiour, and the Inferiour support the Superiour. *In Wisdom, O Lord, hast thou made them all!*

confess the Necessity not only of God's giving Motion, in order to the Origine of the Universe, but of his conserving Motion in it, for the upholding of it.

§. 10. *Polycarpus*, when he was perswaded to swear by the Fortune of *Cæsar*, and blaspheme or renounce his Saviour, religiously replied: "Fourscore and six Years
" have I served Christ; I have
" found him a good Master; I
" have lived by him: I will live
" to him.

§. 11. *Basil*, when threatned with Banishments, Torments and Death; Answer'd: "I fear no Banish-
" ment: I have no Home but
" Heaven, no native Place but Pa-
" radice: For Torments, I defie
" them; for what can they do to
" me, whose Body is so worn
" out, that there is nothing but
" Bones without Flesh for them
" to work on? And for Death, I
" fear it not, which will bring me
" sooner to my heavenly Father.

§. 12. *Ignatius*, who liv'd within the first Hundred Years after Christ, and was torn in Pieces of wild Beasts at *Rome* for his true Faith in *Jesus*, left this amongst other Things behind him: "There is nothing better than the Peace of a good Conscience." And in his Epistle to the Churches at *Ephesus*, *Magnesia*, *Trallis*, and *Rome*, upon his Martyrdom, saith: "Now do I begin to be a Disciple; I weigh neither visible nor invisible Things, so that I may gain Christ." His usual Saying was, *My Love is crucified*. Meaning either, Christ the Object of his Love, or that his Affections were crucified to the World.

§. 13. *Origen*, when he was 17 Years old, his Father being carried to Prison, had such a fervent Mind to suffer Martyrdom with him, that he would have thrust himself into the Persecutors Hands, had it not been for his Mother, who, in the Night time, privately stole away his Cloaths, and his very Shirt also; whereupon, more for shame to be seen Naked, than

for fear of Death, he was forced to stay at home ; yet he writ thus to his Father: “ Pray, Sir, be “ sure you do not change your “ Religion for my sake.

§. 14. *Marcus of Arethusa*, when his Body was anointed with Honey, and hung up in the Air in a Basket, to be stung by *Wasps* and *Bees*, looked down, saying; *I am advanced, despising you that are below.*

When weak feeble Creatures thus defie their Torments, conquering in the midst of Suffering ; when we hear them expressing the greatest Joy, when suffering the greatest Punishments their Persecutors could inflict ; singing in Prison, as *Paul* and *Silas* did ; kissing the Stake, as *Henry Voes* did ; clapping their Hands when half consum'd with Fire, as *Hawks* did. Blessing God that ever they were born to see that Day, as *John Noyes* did ; calling their Execution their Wedding-Day, as *Bishop Ridley* did ; I cannot but think there was something more than ordinary that raised their Spirits, and doubtless it was chiefly this, *They had an Eye to the*
Re-

Recompence of Reward; the Consideration of those Eternal Joys they were entring on, did so ravish their Hearts, and transport their Thoughts, that all their Sufferings seemed light and easie!

§. 15. *Charles the Vth*, Emperour of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after Twenty three pitch'd Battles, six Triumphs, four Kingdoms won, and eight Principalities added to his Dominions, which he Ruled over Fourteen Years; yet at last resigned all, retired to his Devotions in a Monastery, had his own Funeral celebrated before his Face, and left this Testimony of the Christian Religion, " That the sincere Profession thereof had in it those Sweets and Joys that Courts were Strangers to.

§. 16. The Learned *Daniel Heinsius*, History Professor at *Leyden*, Secretary and Bibliothecary of the same University, and appointed Notary of the Synod of *Dort*, said at last, Alas, as to humane Learning, I may use *Solomon's* Expressions: *That which is Crooked cannot be made Strait.* " Me-

“ Methinks (saith *Heinsius*, and
 Mr. *Baxter* out of him) “ I could
 “ bid the World farewell, and im-
 “ mure my self among my Books,
 “ and look forth no more, (were
 “ it a lawful Course) but shut
 “ the Doors upon me, and (as
 “ in the Lap of Eternity) among
 “ those Divine Souls, employ my
 “ self with sweet Content, and
 “ pity the rich and great Ones,
 “ that know not this Happiness.
 “ Sure then it is a high Delight in-
 “ deed, which in the true Lap of
 “ Eternity is enjoy’d!

§. 17. Cardinal *Mazarine* having
 made Religion wholly subservient
 to his Secular Interest, amassed to
 his own Interest and Person all
 the Treasure and Interest of *Eu-
 rope*, and manag’d the Crown of
France for several Years together;
 Discoursing one Day with a Do-
 ctor of the *Sorbonne*, concerning
 the Immortality of the Soul,
 and Man’s eternal Estate, and
 then wept; repeating the Empe-
 ror’s Saying: *O my poor Soul, whi-
 ther wilt thou go?* immediately cal-
 ling

ling for his Confessor, and requiring him to deal freely with him, and vowing Ten Hours of the Day for Devotion, seven for Rest, four for Repasts, and but three for Business; saying one Day to the Queen Mother, "Madam, your Favours have undone me; and were I to live again, I would be a Capuchin, rather than a Courtier."

§. 18. Cardinal Richlieu, after he had given Laws to all Europe many Years together, confessed to Peter du Moulin, that being forced upon many Irregularities in his Life-time, by that which they call Reason of State, he could not tell how to satisfy his Conscience for several Things, and therefore had many Temptations to doubt and disbelieve a God, another World, and the Immortality of the Soul; and by that Distrust, to relieve his aking Heart; but in vain: "So strong (he said) was the Notion of God on his Soul, so clear the Impressions of Him upon the Frame of the World, so

“ so unanimous the Consent of
 “ Mankind, so powerful the Con-
 “ victions of his Conscience, that he
 “ could not but taste the Power of
 “ the World to come ; and so live
 “ as one that must die, and so die
 “ as one that must live for ever.
 And being asked one Day, *Why he*
was so sad ? He answered, “ Mon-
 “ sieur, Monsieur, the Soul is a
 “ serious Thing; it must be ei-
 “ ther sad here for a Moment, or
 “ be sad for ever.

§. 19. Sir *Christopher Hatton*, a lit-
 tle before his Death, advised his
 Relations to be serious in the search
 after the Will of GOD in his
 holy Word: “ For (said he) it is
 “ deservedly accounted a Piece
 “ of excellent Knowledge, to un-
 “ derstand the Law of the Land,
 “ and the Customs of a Man’s
 “ Country; how much more to
 “ know the Statutes of Heaven,
 “ and the Laws of Eternity ; those
 “ immutable and eternal Laws of
 “ Justice and Righteousness? to
 “ know the Will and Pleasure of
 “ the Great Monarch and univer-
 “ sal King of the World ! I have
 “ seen

“ seen an End of all Perfection ; but
 “ thy Commandments, O G O D,
 “ are exceeding broad.

§. 20. *Francis Junius*, a genteel and ingenious Person, tho’ grown a very Atheist in his younger Years ; but in order to his Conversion to G O D, first a wonderful Preservation of his Life in a publick Tumult at *Lyons* in *France* must make Way, which forces from him the Acknowledgment of a Deity. Then his Father sends for him Home, and with much gentleness perswades him to read the Scriptures ; he lights upon the first of *St. John*, *In the beginning was the Word*, &c. “ I read Part
 “ of the Chapter (says he) and
 “ was suddenly convinced that the
 “ Divinity of the Argument, and
 “ the Majesty and Authority of
 “ the Writing, did exceedingly
 “ excel all the Eloquence of hu-
 “ mane Writings ; my Body trem-
 “ bled, my Mind was astonished,
 “ and was so affected all that
 “ Day, that I knew not where
 “ and what I was. Thou wast
 “ mind-

“ mindful of me, O my God, ac-
 “ cording to the multitude of thy
 “ Mercies ; and calledst home thy
 “ lost Sheep into thy Fold.” And
 as *Justin Martyr* of old, so he
 of late professed, that the Pow-
 er of Godliness in a plain sim-
 ple Christian so wrought upon him,
 that he could not but take up
 with a strict and serious Life.

§.21. The Earl of *Leicester*, in Queen
Elizabeth's Time, though allowing
 himself in some Things very in-
 consistent with Religion, came at
 last to this Resolution, that Man
 differeth not from Beasts so much
 in Reason, as in Religion, and
 that Religion was the highest Rea-
 son ; nothing being more rational,
 than for the supream Truth to be
 believed, the highest Good to be
 embrac'd, the first Cause and Al-
 mighty Maker of all Things to
 be own'd and feared ; and for
 those who were made by GOD,
 and live wholly upon Him, to
 improve all for Him, and live
 wholly to Him : Agreeable to the
 Apostle, Give up your Souls and
 Bodies

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Bodies to him, which is your reasonable Service.

§. 22. *Galeacius Caracciolus*, Mar-^{See his Life}
 ques of *Vico*, a noble Person of ^{by Beza in}
 a great Estate, powerful Relati-^{Latin, in En-}
 ons both in the Emperour's and ^{glish by Cra-}
 in the Pope's Court, (the latter ^{shaw.}
 of which was his near Relation)
 notwithstanding the great Promi-
 ses, and endearing Letters of his
 Kindred, the bitter Cries and
 Tears of his Parents, Lady, and
 Children, the Loss of his Honour
 and Estate; yet broke through
 all these Temporal Engagements,
 forsook his Country, and all that
 was dear to him, to come to *Ge-*
neva, and embrace a reproached,
 despised, and persecuted Gospel,
 Choosing rather, with *Moses*, (to
 whom he is compared) to suffer
 Afflictions with the People of God,
 than to enjoy the Pleasures of Sin
 for a Season, esteeming the Reproach
 of Christ greater Riches than the
 Treasures of the World; because he
 had a Respect to the Recompence of
 Reward: And endured, as seeing him
 who is invisible. He used to say:
 " That

“ That he should not look upon
 “ himself as worthy to see the
 “ Face of God, if he did not pre-
 “ fer one Hour’s Communion with
 “ CHRIST, before all the Riches
 “ and Pleasures of this World.

Not much unlike this, was
 that memorable Saying of the
 great *Origen*: “ If my Father,
 “ (says he) were weeping upon
 “ his Knees before me, and my
 “ Mother hanging about my Neck
 “ behind me, and all my Brethren,
 “ Sisters, and Kinsfolks, lamenting
 “ on every side, to retain me in
 “ the Life and Practice of the
 “ World; I would fling my Mo-
 “ ther to the Ground, run over
 “ my Father, despise all my Kin-
 “ dred, and tread them under my
 “ Feet, that I might run to
 “ Christ.” Yet it is not unknown
 how dutiful and tender he was in
 those Relations.

Fuller’s
Church Hist.
 P. 424.

§. 23. King *Edward* the VIth was
 a diligent Attender upon Sermons,
 heard them with great Reverence,
 pen’d them with his own Hand,
 and

and studied them diligently afterwards: When this King was very young, one of his Playfellows or Servants, being about to take something down that was above his Reach, took a great Bible to stand upon, with a holy Indignation he reprov'd him for it, saying, *That it was unfit that he should trample that under his Feet, which he ought to treasure up in his Head and Heart.*

§. 24. The Great *Gustavus Adolphus*, King of Sweden, would, before the beginning of a Battle, kneel down devoutly at the Head of his Army, and pray to God (the Giver of Victory) to give them Success against their Enemies, which commonly was the Event; and he was as careful also to return Thanks to God for the Victory.

§. 25. *Hugo Grotius*, the greatest Scholar of his Time, after many Embassies abroad, and as many Transactions at Home; after an exact Survey of all the Hebrew,
D Greek,

Greek, and Latin Learning; after an unanswerable Treatise of the Truth of the Christian Religion, and many other elaborate Discourses in Divinity, and other Parts of Learning; concluded his Life with this Protestation, *That he would give all his Learning and Honour for the plain Integrity and harmless Innocency of John Urick; who was a devout poor Man, that spent eight Hours of his Time in Prayer, eight in Labour, and but eight in Sleep and other Necessaries. He also complained to another, that admired his astonishing Industry, Ah, vitam perdidi, oportose, nihil agendo: "Ah, I have lost my Life in doing nothing industriously."* And gave this Direction only to another that desired it, as knowing his great Wisdom and Learning; *Be serious.* On his Death-Bed, he sent for a Minister, professing himself to be the poor Publican, saying, *He had nothing to trust to but the Mercy of God in Christ Jesus; and wishing that all the World*

saw

saw as much Reason in Religion as he did.

§. 26. *Salmasius*, that excellent French Scholar, went out of the World with these Words: " Oh, " I have lost a World of Time! " Time, that most precious Thing " in the World, whereof had I but " one Year longer, it should be spent " in *David's* Psalms, and *St. Paul's* " Epistles: Oh, Sirs, (says he to " those about him,) mind the " World less, and G O D more: " All the Learning in the World, " without true Piety, and the " Fear of G O D, is nothing worth: " *The Fear of the Lord, that is Wis-* " *dom, and to depart from Evil, that* " *is Understanding.*

§. 27. Mr. Howard, afterwards the Learned Earl of Northampton, being troubled with Atheistical Suggestions, put them all off this Way viz. " If I could give any " Account how my self, or any " Thing else, had a Being without " G O D; how there came so uni- " form and so constant a Con-
D 2 " sent

“ sent of Mankind, of all Ages,
 “ Tempers, and Educations, (o-
 “ therwise differing so much in their
 “ Apprehensions) about the Being
 “ of G o d, the Immortality of the
 “ Soul, and Religion, in which
 “ they could not likely either de-
 “ ceive so many, or being so ma-
 “ ny, could not be deceived, I
 “ would be an Atheist.” And
 when it was urged, that Religi-
 on was a State Policy, to keep
 Men in Awe; he replied: “ That
 “ he would believe it; for that
 “ the greatest Politicians have
 “ sooner or later felt the Power
 “ of Religion in too grievous Lashes
 “ of their Consciences, and dread-
 “ fulness of their Apprehensions a-
 “ bout the State wherein they
 “ must live for ever.

§. 28. Sir *John Mason*, Privy
 Counsellor to *Henry VIII.* and *Ed-
 ward VI.* upon his Death-Bed, called
 for his Clerk and Steward, to
 whom he spoke to this Purpose:
 “ I have seen five Princes, and
 “ been Privy Counsellour to Four;
 “ I have seen the most remarkable
 “ Mat-

“ Matters in Foreign Parts, and
 “ been present at most Transactions
 “ for Thirty Years together ; and I
 “ have learned this, after so many
 “ Years Experience, That Serious-
 “ nels, is the greatest Wisdom ;
 “ Temperance, the best Physick ; a
 “ good Conscience, the best Estate ;
 “ and were I to live again, I would
 “ change the Court for a Cloy-
 “ ster, my Privy Counsellor’s Bu-
 “ stles, for a Hermit’s Retirement ;
 “ and the whole Life I lived in
 “ the Palace, for one Hour’s Enjoy-
 “ ment of G O D in the Chappel ;
 “ all Things else forsake me besides
 “ my God, my Duty, and my
 “ Prayers.

§. 29. Sir *Francis Walsingham*, Read Sir Tho. Randolph’s Advice to Walsingham, in Hist. Q. E. liz. p. 776.
 Secretary to Queen *Elizabeth*, to-
 wards the latter End of his Life, Walsingham,
 grew very Melancholy, and writ in Hist. Q. E. liz. p. 776.
 to the Lord Treasurer *Burleigh*,
 to this Purpose : “ We have liv-
 “ ed enough to our Country, to
 “ our Fortunes, and to our So-
 “ vereign : It is high Time we
 “ begin to live to our selves and
 “ to our G O D. In the multitude

“ of Affairs that passed through
 “ our Hands, there must be some
 “ Miscarriages, for which a whole
 “ Kingdom cannot make our Peace.
 Whereupon some Court Wits be-
 ing sent to divert Sir *Francis*:
 “ Ah, says he, while we laugh,
 “ all Things are serious round a-
 “ bout us: GOD is serious, when
 “ he preserveth us, and hath Pa-
 “ tience towards us; CHRIST
 “ is serious, when he dieth for
 “ us; the Holy GHOST is se-
 “ rious, when he striveth with us;
 “ the Holy SCRIPTURE is serious,
 “ when it is read before us; the
 “ whole CREATION is serious, in
 “ serving GOD and us; they are
 “ serious in HELL and HEAVEN;
 “ and shall a MAN, who hath
 “ one Foot in his Grave, Jest and
 “ Laugh.

§. 30. Sir *Thomas Smith*, who
 also served Queen *Elizabeth* as Se-
 cretary of State many Years, a
 quarter of a Year before he di-
 edly laid aside all Publick Em-
 ployment, and discharging all his
 worldly Affairs and Attendants,

sent

sent to two Reverend Divines, his good Friends, to draw him out of the Word of GOD the plainest and exactest Way of making his Peace with GOD, and living Godly in this present World; adding, *It was great Pity Men knew not (at least did not seriously consider) to what End they were born into this World, till they were ready to go out of it.*

§. 31. Sir Philip Sidney, a Subject of England, but chosen King of Poland, whom Queen Elizabeth called her *Philip*, the Prince of Orange called his Master, whose Friendship the Lord Brook was so proud of, that he would have it part of his Epitaph, *Here lieth Sir Philip Sidney's Friend*; whose Death was lamented in Verse by the then Kings of France and Scotland, and the two Universities of England. This great Man lamented at his Death the innocent Vanity of his *Arcadia*, (though a modester and more ingenious Romance was never composed,)

See my Lord
Brook's Book.

and being willing to have his Memory preserved on a better Account, desired it might be committed to the Flames; and left this farewell among his Friends:
 “ Love my Memory; cherish my
 “ Friends; their Faith to me
 “ may assure you they are honest;
 “ but above all, govern your Will
 “ and Affections by the Will and
 “ Word of your Creator, and in
 “ me behold the End of this World,
 “ and all its Vanities.

§. 32. Sir *Henry Wotton*, after many Years Study with great Proficiency in the University, his near Relation to the Earl of *Essex*, the then great Favourite; his Intimacy with the Duke of *Tuscany*, and *James* the VIth of *Scotland*; his Embassies to *Holland*, *Germany*, *Venice*, &c. was only ambitious of the Provostship of *Eaton*, being desirous to retire thither, to enjoy his beloved Study and Devotion: Saying often, “ That this
 “ was the happiest Time of his
 “ Life, it being the utmost Happiness
 “

" piness a Man would attain to,
 " to be at Leisure to be and to
 " do Good; never reflecting on
 " the spending his former Years
 " without Tears, and would of-
 " ten say: *How much Time have*
 " *I to repent of, and how little to*
 " *do it in.*

§. 33. Cardinal *Woolsey*, one of
 the greatest Ministers of State
 that ever was, who gave Law
 for many Years to *England*, and
 for some Time to all *Europe*, pour-
 ed forth his Soul in these sad
 Words; (a sufficient Argument
 that Politicians know nothing of
 that Secret whisper'd up and
 down, That Religion is a meer
 Court Cheat, an *Arcanum Imperii*,
 a secret of Government,) " Had
 " I as diligently served my GOD,
 " as I have my King, he would
 " not have forsaken me now in
 " my gray Hairs.

§. 34. The Earl of *Arundel*,
 who died in *Italy*, lying on his
 Death Bed, said: *My Flesh and my*
Heart faileth; and his ghostly Fa-
 ther

ther added the next Words, That
God was the Strength of his Heart,
and his Portion for ever; he would
 never fail him: He answered:
 " All the World hath failed: He
 " will never fail me.

§. 35. Sir *Walter Rawleigh*, at the
 Meeting usually held with the
Virtuosi in the Tower, discoursing
 of Happiness, urged; " That it
 " was not only a freedom from
 " Diseases, and Pains of the
 " Body, but from Anxiety and
 " Vexation of Spirit; not only
 " to enjoy the Pleasures of Sense,
 " but Peace of Conscience, and
 " inward Tranquillity; to be so,
 " not for a little while, but as
 " long as may be, that is, for e-
 " ver. And this Happiness, so
 " suitable to the Immortality of
 " our Souls, and to the eternal
 " State we must live in, is only
 " to be met with in Religion.

See the excellent Preface to his
 History of the World, wherein
 he doth, from great Instances of
 the Providence of GOD finding
 out the Sins of the greatest Men,
 Kings

Kings of *France, Spain, and England,*
&c. conclude what Fear and Reve-
rence of G O D should be upon the
Hearts of all Men.

§. 36. Count *Gondamar*, as great
a Wit and Statesman as ever
Europe knew, who was Ambassa-
dor here from *Spain* in the Time
of King *James* the first, one that
had taken great Liberty in Point
of Religion till declining in Years,
he would say: “ He feared no-
“ thing in the World more than
“ Sin; and that he had rather
“ be torn in Pieces by wild
“ Horses, than wittingly and wil-
“ lingly commit any Sin.

§. 37. My Lord *Bacon* would
say, towards the latter End of
his Life: “ That a little smat-
“ tering in Philosophy would lead
“ Men to Atheism; but a tho-
“ rough Insight into it, will lead
“ a Man back again to a first
“ Cause. That the first Princi-
“ ple of right Reason is Religion;
“ in reference to which, it was
“ the wisest Way to live strictly
“ and

“ and severely: For if the Opini-
 “ on of another World be not true,
 “ yet the sweetest Life in this
 “ World is Piety, Virtue, and Ho-
 “ nesty: If it be, there be none so
 “ miserable as wicked, loose, and
 “ prophane Persons, who live a
 “ dishonourable and base Life in
 “ this World, and were like to
 “ fall to a most woful State in
 “ the next.

See my Lord *Bacon's* Confessi-
 on of Faith, and his Devotion, Print-
 ed in a little Book 1653; wherein
 he doth very seriously profess, that
 after all his Studies and Inquisi-
 tions, he durst not die with any
 other Thoughts than those Reli-
 gion taught as is professed among
 the Christians.

§. 38. *John Picus*, Earl of *Miran-*
dula, he had an extraordinary Edu-
 cation; he was one of a quick Wit,
 a good Orator, Poet, well skill'd
 in Philosophy, Logick, Mathema-
 ticks, and Divinity; he was rich
 and handsome, and engaged in
 many vain Pleasures: But it pleased

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GOD on a sudden to awaken him, and take him off from sensual Delights, and inspire him with Celestial Love, which made him resolve to shake off all vain Glory, and to devote himself wholly to the Glory of GOD and the Good of his Church. He wrote several very useful Books on the *Creation*, the *Sabbath*, and the *Old Testament* : He burnt many of those unprofitable Writings he composed in the Days of his Vanity, and delighted much in St. Paul's Epistles ; his usual Discourse amongst his Friends was, of the Vanity and Uncertainty of all Earthly Things, and the Stability of Heavenly things; and would often call upon them to love GOD above all.

§. 39. The young Lord *Har-* See his Life
rington, he was brought up in Re- in the Young
 ligion and Learning, and was a Man's Cal-
 young Nobleman of very great ling.
 Hopes. In his Travels into *France*
 and *Italy*, the Jesuits endeavoured
 to corrupt his Mind, and draw him
 to the Popish Religion ; but find-
 ing him impregnable, and that they
 could

could not alter his Mind, they gave him, and his Tutor one Mr. Tovey, a slow working Poyson, of which the Tutor died soon after, being in Years; but this young Lord survived it some Time longer, tho' it shortned his Days, he dying at 22 Years of Age.

He was very strict in all Parts of Religion; it was his constant Practice to pray twice every Day in secret, twice with some choice Friends and Servants, besides his Family Prayers. He was also very strict in Observing the *Lord's-Day*. He Monthly received the Sacrament, and always kept a Day of Fasting before it, to examine the State of his Soul. He was very charitable to the Poor. From the first of his Sickness he apprehended his Death, and accordingly prepared for it. He made Confession of his Sins, and often professed his undoubted Hope of Salvation in Jesus Christ; and when Death approached, he breathed out his pious Soul in these Words: *O my God, when shall I be with Thee!* and in the midst of these longing Desires he de-

departed this Life in the Year 1613:
Aged 22.

§. 40. Sir *Nathanael Barnardiston*, was a Gentleman of that eminent Piety, that he used to pray in Secret thrice every Day, and sometimes oftner, if he could gain Opportunity ; besides his Family Prayers, and Days of extraordinary Humiliation, which he embraced upon every Occasion. “ This I can testify (saith the Reverend Mr. *Fairclough*) “ upon my own Experience, that for many Years together, when I was first acquainted with him, I seldom visited him, but if any convenient Place could be found, we might not part except we had prayed together.” *See his Life.* Nor was he more frequent in secret Prayer, than constant in Reading the holy Scriptures.

§. 41. Doctor *Donne*, Dean of *St. Paul's*, a Person of as great Parts and Spirit as any this Nation ever knew, being upon his Death Bed, taking his solemn farewell of his Friends, left this with them :

them: “ I repent of all my
 “ Life, but that part of it I
 “ spent in Communion with G O D,
 “ and doing Good. That Person in
 “ a dying Hour shall wish himself
 “ not a Man, that hath not been
 “ a good Christian.

§. 42. Prince *Henry*, Son to
 King *James* the first and Queen
Anne, of whom many Authors
 speak excellent Things, used to
 say: “ That he knew no Sport
 “ worth an Oath;” and (with
 Judge *Nichols*) “ That he knew
 “ not what they called Puritan
 “ Preaching; but he loved that
 “ Preaching that went next his
 “ Heart, and spoke (as the Attor-
 “ ney General *Noy* used to say of
 Dr. *Preston*,) “ as if they knew
 “ the Mind of G O D. His last
 Words are said to be these:
 “ O CHRIST, thou art my Re-
 “ deemer, and I know thou hast
 “ Redeemed me; I wholly de-
 “ pend upon thy Providence and
 “ Mercy; from the very bottom
 “ of my Heart, I commend my
 “ Soul into thy Hands.

A Person of Quality waiting on this Prince in his Sickness, who had been his constant Companion at Tennis, and asking him how he did? Was answer'd:

" Ah! *Tom*, I in vain wish for
" that Time I lost with thee
" and others in vain Recrea-
" tions.

" Now, my Soul, be glad; for
" at all the Parts of this Prison,
" the LORD hath set his Aid to
" loose thee; Head, Feet, Milt
" and Liver, are failing: Arise
" therefore, and shake off thy Fet-
" ters, mount from thy Body, and
" go thy Way.

§. 43. The Learned *Edward See Dr. Pew-*
Peito Esq; after he had told his *ces Sermon as*
Physician, *That God had sent him his Funeral.*
his Summons; it was his Expres-
sion; " That all the Sins of his
" former Life did even kick him
" in the Face; and if we do
" well now, he saw the Evil at-
" tending well-doing was short,
" but the Good Eternal: If we
" do ill, the Pleasures of doing
" ill pass away, and the Pain, re-
" mains.

“ mains. His chief Charge about his Children being: “ That they “ should have a Religious Edu- “ cation; that they might have “ G O D for their Portion, as well “ as his Estate.

§. 44. Sir *Spencer Compton*, Brother to the Earl of *Northampton*, when he was upon his Death-Bed at *Bruges*, he raised himself upon his Pillow, and held out his Arms, as if he were to embrace one, saying; *O my Jesus!* intimating the Comforts that then flowed in from the holy *Jesus* into his Soul. After which holy Extasie, composing himself to a calm and serious Discourse, he said to the Standers by: *O be Good, and keep close to the Principles of the Christian Religion; for that will bring Peace at last.*

§. 45. *Philip* the III^d. King of *Spain*, lying on his Death-Bed, the 31st of *March* 1621. sent thrice at Midnight for *Florentius* his Confessor and Court Preacher, who with the Provincial of *Ca-*
stile

stile discoursed to him of approaching Death, exhorting him to submit to GOD's Will, so gravely, that Majesty it self could not choose but weep; and after some Intermission from his Tears, and Thanks for his wholesome Admonition; the King spake to him thus: " Do you not remember, that in your Sermon on *Ash-Wednesday* you said, that one of your Auditors might die that *Lent*, that toucheth me, and lo my fatal Hour is at Hand; but shall I obtain eternal Felicity? At which Words, great grief and trouble of Mind seizing the poor Prince, he said to the Confessor: " You have not hit upon the right Way of Healing; Is there no other Remedy? Which Words, when the Confessor understood of his Body; The King subjoined; " Ah, Ah, I am not solicitous of my Body, and my temporal Disease, but of my Soul. And the Confessor sadly answered, " I have done what I could,

“ I commit the rest to G O D's
“ Providence.

Upon this Occasion, *Florentius* discourseth at large of G O D's Mercy, remembring his Majesty what he had done for the Honour and Worship of G O D; To which the King replied: “ Ah, how happy were I, had I spent these
“ Twenty three Years that I held
“ my Kingdom in a Retirement. And the Confessor rejoined, that it would be very acceptable to G O D, if he would lay his Kingdom, his Majesty, his Life, and his Salvation, at the Feet of his crucified Saviour JESUS CHRIST, and submit himself to his Will.
“ Willingly, Willingly, said the
“ Heart-sick King, “ will I do this;
“ and from this Moment, do I
“ lay all that G O D gave me, my
“ Dominions, Power, and my
“ Life, at the Feet of JESUS
“ CHRIST my Saviour, who
“ was crucified for me; whose Image he then kissed with singular Affection, saying moreover to *Florentius* (and it was some of
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the last Words he spake,) Now really you have suggested to me very great Comfort.

§. 46. The *Persian* Messenger in *Æschiles* in *Æschiles* the Tragedian, could not *Traged.* but observe the Worth of Piety in Time of Extremity: "When the *Grecian* Forces hotly pursued us, (said he) and we must venture over the great Water *Strymon*, frozen then, but beginning to thaw, when a hundred to one we had all died for it, with mine Eyes I saw many of those Gallants, whom I heard before so boldly maintain there was no God, every one upon their Knees, with Eyes and Hands lifted up, begging hard for Help and Mercy, and intreating that the Ice might hold till they got over. Those Gentlemen, (saith a good Man in the Application of this Story,) who now proscribe Godliness out of their Hearts and Houses, (as if it were a Humour taken up by some odd and precise Person,) and scorn, and laugh

at them who fear and think of Death; when they themselves come to enter the Lists with the King of Terrors, and perceive in earnest, that away they must into another World, and be saved, or tormented in Flames for ever: Then, without question, they will say as dying *Theophilus* did of devout *Arsenius*: "Thou art
 " blessed, O *Arsenius*, who had
 " always this Hour before thine
 " Eyes. Or as the young Gentleman, that visited St. *Ambrose* lying on his Death-Bed, said to his Companion, "O that I might live
 " with thee, and die with St. *Ambrose*. Here I cannot forget a

Mrs. M. C. young Lady of extraordinary Wit, who died of who, in her Health, was too regardless of Religion: But in her last Sickness cry'd out for the Blood of CHRIST, and for the Spirit of CHRIST, and very earnestly entreated the Prayers of all about her, that she might be washed in that Blood, and sanctified by that blessed Spirit, that so she might meet her excellent Grandmother at the

the Small-Pox, 1719.

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the right Hand of her blessed Lord and Redeemer, whose pious Instructions and Warnings she then remembred with much Concern and Affection, and wish'd she had minded them more in the Time of her Health.



S E C T. III.



THE great Duke of *Montmerancy*, Brother to *Lewis* the XIIIth, and Colleague to the Duke of *Orleance* in the War by them agitated against the Ministry of Cardinal *Richlieu*, being taken and convicted at *Lyons*, a little before his Beheading, looking upon himself then very richly drest: *Ah!* (says he) *this becomes not a Servant of the crucified Jesus! What do I with these Vanities about me? He was poor, despised, and naked, when he went to the Cross to die for my Sins; and immediately stript himself of all his Finery, and put a*

more plain and modest Garment upon him.

§. 2. Count *Oxcistern*, Chancellor of *Sweden*, a Person of the first Quality, Station, and Ability in his own Country; and whose Share and Success, not only in the chief Ministry of Affairs in that Kingdom, but in the greatest Negotiations of *Europe*, during his Time, made him no less considerable Abroad. After all his Knowledge and Honour, being visited in his retreat from publick Business by *Bulstrode Whitlock* Esq; Ambassador from *England* to Queen *Christina*, in the Conclusion of their Discourse, he said to the Ambassador: " I have seen
" much, and enjoyed much of this
" World, but I never knew how
" to live till now. I thank my
" good God that has given me
" Time to know him, and to
" know my self. All the Comfort
" I have, and all the Comfort I
" take, and which is more than the
" whole World can give, is feeling
" the good Spirit of God in my
" Heart,

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§. 3.
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" Heart, and reading in this good
 " Book (holding up the Bible) that
 " came from it. And addressed
 himself thus to the Ambassador :
 " You are now in the Prime of
 " your Age and Vigour, and in
 " great Favour and Business; but
 " this will all leave you, and you
 " will one Day better understand
 " and relish what I say to you ;
 " and then you will find, that
 " there is more Wisdom, Truth,
 " Comfort, and Pleasure, in reti-
 " ring and turning your Heart
 " from the World to God, and
 " in reading the Bible, than in all
 " the Courts and Favour of Prin-
 " ces." A very edifying History,
 when we consider from whom
 it came; one of the wisest and
 greatest Men of his Age, while
 his Understanding was as sound
 and vigorous as his Experience
 and Knowledge were great.

§. 3. *A. Rivetus*, a very learned
 Person, in great Esteem in *Holland*
 and elsewhere, after a long Life
 of Study in search of Divine
 Knowledge, upon his Death-Bed
 de-

declared to his Friends, *That God had learn'd him more of himself in ten Days Sickness, than he could get by all his Labour and Studies.* So near a Way, so short a Cut it is to the Knowledge of GOD, when People come into the right Way, which is to turn their Hearts and Minds from the Love of the World to GOD: *For in Righteousness such shall be established, and great shall be their Peace!*

§. 4. *Luther*, his Christian Courage was extraordinary; for being cited by a Herald to appear before the Council at *Worms*, his Friends perswaded him not to adventure himself; to whom he said: "That he would appear at *Worms* "in the Name of our Lord *Jesus Christ*, if there were as many "Devils to resist him as there "were Tiles on the Houses there. And he went thither accordingly.

When *Luther* came to die, the Will which he made concerning his Wife and Children was as follows: "O Lord God, I thank
"Thee

“ Thee that Thou wouldst have
 “ me live a poor and indigent
 “ Person upon Earth ; I have nei-
 “ ther House, nor Land, nor Pos-
 “ session, nor Money to leave ;
 “ Thou, Lord, hath given me a
 “ Wife and Children, them, Lord,
 “ I give back to Thee ; nourish,
 “ instruct, and feed them ; O
 “ Thou Father of Orphans, do to
 “ them as Thou hast done to me.
 When he was ready to die, *Justus*
Jonus said to him : “ O Reverend
 “ Father, do you die in the con-
 “ stant Confession of the Doctrine
 “ of CHRIST which you have hi-
 “ therto preached ? To which he
 answered, *Yea* ; which was the last
 Word he spake.

A noted Author observes : That See Clark's
Luther, a poor Friar, should be a Mirror.
 ble to stand against the Pope, was
 a great Wonder ; that he should
 prevail, was a greater ; and af-
 ter all, that he should die in
 Peace, was next to a Miracle.

§. 5. *Monfieur Du Renty*, a
 young Nobleman of *France*, of
 admirable Parts, as well as great
 Birth,

Birth, and great Estate, touched
 with a Sense of the Vanity of the
 World, and the Sweetness of a retired
 and religious Life, notwithstanding
 the Honours and Employments that
 waited for him, abandons the Pomp
 of the World, to enjoy a Life of more
 Communion with GOD: "Assure your
 "self (says he) there is no security
 "in any Estate but this of Dying
 "and Annihilation, which is to be
 "baptized into Christ's Death,
 "that we live the Life of Morti-
 "fication. Our best Way there-
 "fore is, to divest our selves of all,
 "that the holy JESUS may govern
 "all. All that can be imagin'd in
 "this lower World is of small Con-
 "cernment, this poor Ant hill is
 "not worthy of a serious Thought.
 "Had we but a little Faith, and a
 "little Love, how happy should
 "we esteem our selves in giving a-
 "way all, to attend no more, save
 "on GOD alone, and to say, *Deus*
 "*meus & omnia!* My GOD, and
 "my All!

Read

Read his printed Life, in which are many Expressions of that Weight and Moment to the immortal Good of Men, that they abundantly prove to all sensible Readers, that the Author was a Man of an enlightned Mind, and of a Soul mortified to the World, and quickened to some Tastes of a supernatural Life.

§. 6. *Bulstrode Whitlock* Esq; who has left his own Character in his Memorials of *English* Affairs, a Book that shews both his Employments and greater Abilities. He was almost ever a Commissioner and Companion with those great Men, that the Lords and Commons of *England*, at several Times, appointed to treat with King *Charles* the First for Peace. He was Commissioner of the Great Seal, Ambassador to the Crown of *Sweden*, and sometime President of the Council; a Scholar, a Lawyer, a Statesman; in short, one of the most accomplish'd Men of the Age. In his Retirement in his latter Years, at his House in *Berkshire*, among
many

many serious Things he spoke,
 this is very observable: " I have
 " ever thought (says he) there has
 " always been one true Religion in
 " the World, and that is the Work
 " of the Spirit of GOD in the Hearts
 " and Souls of Men. There has
 " been indeed divers Forms and
 " Shapes of Things, through the
 " many Dispensations of GOD to
 " Men, answerable to his own wise
 " Ends, in reference to the low
 " and uncertain State of Man in
 " the World: The old World had
 " the Spirit of GOD, for it strove
 " with them. And the new
 " World has had the Spirit of GOD,
 " both Jew and Gentile, and it
 " strives with all; and they that
 " have been led by it, have been
 " the good People in every Dispen-
 " sation of GOD to the World.
 " And I my self may say, I have
 " felt it from a Child, to convince
 " me of my Evil and Vanity; and
 " it has often given me a true
 " Measure of this poor World, and
 " some Taste of divine Things;
 " and it is my Grief I did not more
 " early apply my Soul to it

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Many more Christians besides this worthy Person, have cry'd out with *St. Austin*, *Lord ! too late did I love thee !*

§. 7. *Mr. Selden*, who had comprehended all the Learning and Knowledge that is either among the *Jews*, *Heathens*, or *Christians*, and was suspected by some of too little a Regard to Religion; One Afternoon before he died, sent for *Archbishop Usher*, and *Dr. Langbaine*, and discoursed to them to this purpose:
 “ That he had survey'd most part
 “ of the Learning that was among
 “ the Sons of Men; that he had
 “ his Study full of Books and Papers of most Subjects in the
 “ World; yet at that Time, he
 “ could not recollect any Passage
 “ out of those infinite Books and Manuscripts he was Master of,
 “ whereon he could rest his Soul,
 “ save of the holy Scriptures;
 “ wherein the most remarkable
 “ Passage that lay most upon his Spirit was, *Titus ii. 12, 13, 14,*
 “ *15. For the Grace of God that*
 “ *bringeth Salvation, hath appeared to*
 “ all

“ all Men: teaching us, that denying
 “ Ungodliness and worldly Lusts, we
 “ should live soberly, righteously,
 “ and godly in this present World:
 “ looking for that blessed Hope, and
 “ the glorious Appearance of the Great
 “ GOD, and our Saviour Jesus
 “ Christ; who gave himself for us,
 “ that he might redeem us from all Ini-
 “ quity, and purifie unto himself a pe-
 “ culiar People, zealous of good Works:
 “ These things speak, and exhort, and
 “ rebuke with all Authority.

§. 8. Archbishop *Usher*, that most
 learned and knowing Prelate, af-
 ter his indefatigable Pains, as a
 Christian, a Scholar, a Prelate, and
 a Preacher, went out of the World
 with this Prayer: Lord, forgive
 my Sins of Omission: And desired
 to die as Mr. *Perkins* did, implo-
 ring the Mercy and Favour of GOD
 through JESUS CHRIST.

§. 9. The Lord *Capel*, (who lost
 his Life for the Cause of King
Charles the First,) upon the Day of
 his Death told his Son, (afterwards
 Earl of *Essex*,) “ That he would
 “ leave

§. 10. *James Earl of Marlborough*, a few Days before his Death, in the Battle at Sea, on the Coast of *Holland* 1665, sent the following Letter to his dear Friend, Sir *Hugh Pollard*, Comptroller of the Household to King *Charles* the Second; which being so very weighty in the Matter of it, and serious in the Phrase and Expression, ought to be preserved in Letters

ters

ters of Gold; and therefore I shall give it you at length.

To the Right Honourable Sir Hugh Pollard, Comptroller of His Majesty's Household.

S I R,

I Believe the Goodness of
your Nature, and the Friend-
ship you have always born me,
will receive with Kindness the
last Office of your Friend. I
am in Health enough of Body,
and (through the Mercy of
G O D in Jesus Christ) well dis-
posed in Mind. This I pre-
mise, that you may be satisfied,
that what I write proceeds not
from any phantastick Terror of
Mind, but from a sober Reso-
lution of what concerns my
self, and earnest Desire to do
you more Good after my Death,
than mine Example (G O D of
his Mercy pardon the Badness
of it) in my Life may do you
harm. I will not speak any
thing of the Vanity of this
World, your own Age and Ex-
perience

" perience will save that Labour.
 " But there is a certain Thing
 " that goeth up and down the
 " World, called *Religion*, dressed
 " and pretended Phantastically,
 " and to Purposes bad enough,
 " which yet by such evil Deal-
 " ing loseth not its Being. The
 " Great good GOD hath not left
 " it without a Witness, more or
 " less, sooner or later, in every
 " Man's Bosom, to direct us in
 " the Pursuit of it; and for the
 " avoiding of those inextricable
 " Disquisitions and Entanglements
 " our own frail Reasons would
 " perplex us withal. GOD, in
 " his infinite Mercy, hath given
 " us his holy Word, in which,
 " as there are many Things hard
 " to be understood, so there is
 " enough plain and easie to qui-
 " et our Minds, and direct us
 " concerning our future Being. I
 " confess to GOD and you, I
 " have been a great Neglector,
 " and (I fear) Despiser of it:
 " (GOD of his infinite Mercy
 " pardon me the dreadful Fault.)
 " But when I retired my self
 F 2 " from

" from the Noise and deceitful
 " Vanity of the World, I found
 " no true Comfort in any other
 " Resolution, than what I had
 " from thence: I commend the
 " same, from the Bottom of my
 " Heart, to your (I hope) happy
 " Use.

" Dear Sir *Hugh*, Let us be
 " more generous, than to believe
 " we die as the Beasts that pe-
 " rish; but with a Christian,
 " Manly, brave Resolution, look
 " to what is Eternal. I will not
 " trouble you farther. The only
 " Great God, and Holy God,
 " Father, Son, and Holy Ghost,
 " direct you to a happy End of
 " your Life, and send us a joy-
 " ful Resurrection. So prays

Old James near
 the Coast of
 Holland, A-
 pril 14. 1665.

Your true Friend,

Marlborough.

P. S. " I beseech you com-
 " mend my Love to all my Ac-
 " quaintance; particularly I pray
 " you, that my Cousin *Glascock*
 " may have a Sight of this Let-
 " ter,

“ter, and as many Friends be-
 “sides as you will, or any else
 “that desire it.

Thus did this Noble Lord, in this solemn Manner of a Will and Testament, rather than a Letter, leave his Mind about the Necessity of being Religious in this World, after he had made Tryal of most of the great Variety of Opinions which were in that Licentious Age broached, and had Experience of most of the Vanities which had been in those loose Times practised.

§. II. Mr. George Herbert, Author of those Divine Poems, called *The Temple*, was a younger Brother to an Ancient Family; his elder Brother was the Learned Lord Herbert of Cherbury; and the Earls of Pembroke and Montgomery, the one Lord High Steward, the other Lord Chamberlain to King Charles the First, his near Relations; he was Fellow of Trinity College in Cambridge, Orator of that University, a great

Scholar, and a high Wit, known in the University by his rich Fancy upon Prince *Henry's* Funeral; and at Court, by his gallant Oration upon Prince *Charles's* Return from *Spain*; yet quitting both the Deserts and Opportunities that he had for worldly Preferments, he betook himself to the Temple, and Sanctuary of GOD, choosing rather to serve at God's Altar, than to seek the Honour of State Employments; to testify his Independency upon all others, and to quicken his Diligence in CHRIST's Service; he used in his ordinary Speech, when he made mention of the Blessed Name of our Lord and Saviour JESUS CHRIST, to add, *My Master*. Next GOD, he loved that which GOD had magnified above all Things, his WORD; so as that he hath been heard to make solemn Protestation, (as *Luther* used to do,) "That he would not part with one Leaf thereof for the whole World, if it were offered to him in Exchange.

Mr. Farrer.

A very Reverend Person says, that in his sacred Poems, "There

" There was the Picture of a Di-
 " vine Soul in every Page, and
 " that the whole Book was such
 " a Harmony of holy Passions, as
 " would enrich the World with
 " Pleasure and Piety. And it ap-
 " pears to have done so; for there
 " have been more than 80000 of
 " them sold since the first Im-
 " pression.

See Herbert's
Poems and
Life, p. 52, 53.

In his last Sickness, he would
 often speak to his Family to this
 Purpose: " I now look back up-
 " on the Pleasures of my Life
 " past, and see the Content I
 " have taken in Beauty, in Wit,
 " in Musick, and pleasant Con-
 " versation, which are now all past
 " by me like a Dream, or as a
 " Shadow that returns not, and
 " now are all become dead to
 " me, nor I to them; and I see
 " that as my Father and Gene-
 " ration hath gone before me, so
 " I shall now suddenly, with Job,
 " make my Bed also in the Dust:
 " and I praise God, I am pre-
 " pared for it; and I praise him
 " that I am not to learn Pati-
 " ence, now I stand in such need

“ of it; and that I have pra-
 “ ctised Mortification, and endea-
 “ vour’d to die daily, that I might
 “ not die eternally; and my Hope
 “ is, I shall shortly leave this Val-
 “ ley of Tears, and be free from
 “ all Fevers and Pain; and which
 “ will be a more happy Condi-
 “ tion, I shall be free from Sin, and
 “ all the Temptations and Anxie-
 “ ties that attend it; and this be-
 “ ing past, I shall dwell in the
 “ *New Jerusalem*; dwell there with
 “ Men made perfect, dwell where
 “ these Eyes shall see my Master
 “ and Saviour *JESUS*, and with
 “ him see my dear Mother, and
 “ all my Relations and Friends.
 “ But I must die, or not come
 “ to that happy Place. And this
 “ is my Content, that I am go-
 “ ing daily towards it; and that
 “ every Day that I have lived,
 “ hath taken a Part of my ap-
 “ pointed Time from me; and
 “ that I shall live the less Time,
 “ for having lived this, and the
 “ Day past.

These,

These, and the like Expressions, which he utter'd often, may be said to be his Enjoyment of Heaven before he enjoy'd it. The Sunday before his Death, he rose suddenly from his Bed or Couch, call'd for one of his Instruments, took it in his Hand, and said,

*My God, My God,
My Musick shall find Thee,
And every String
Shall have his Attribute to Sing.*

And having tun'd it, he play'd and sung,

*The Sundays of Man's Life,
Thredded together on Time's String,
Make Bracelets to adorn the Wife
Of the Eternal, Glorious King.
On Sundays Heav'n's Doors stand ope,
Blessings are plentiful and rife;
More plentiful than Hope.*

Thus he continued Meditating, and Praying; and Rejoicing, till the Day of his Death; and on that Day, said to his Friend Mr. Woodnot: " My dear Friend, I
" am

"am sorry I have nothing to pre-
 "sent my merciful God, but Sin
 "and Misery; but the first is a-
 "dorn'd, and a few Hours will now
 "put a Period to the latter; for
 "I shall go hence, and be no more
 "seen. Upon which Expression,
 Mr. Woodnot took occasion to re-
 member him of the Re-edifying
 Layton Church, and his many Acts
 of Piety and Mercy. To which
 he made Answer, saying: "They
 "be good Works, if they be
 "sprinkled with the Blood of
 "CHRIST, and not otherwise.
 His last Words were these: "Lord,
 "forsake me not now my Strength
 "faileth me; but grant me Mer-
 "cy, for the Merits of my Je-
 "sus; and now, Lord, receive
 "my Soul.
 Thus he lived, and thus he di-
 ed, like a Saint, unspotted of the
 World, full of Alms-deeds, full
 of Humility, and all the Exam-
 ples of a Virtuous Life; which I
 cannot conclude better than with
 this borrowed Observation:

—All

— All must to their cold Graves;
 But the Religious Actions of the Just
 Smell sweet in Death, and Blossom in the
 (Dust.

§. 12. Mr. Nicholas Farrer (who
 got the Reputation of being cal-
 led Saint Nicholas at the Age of
 six Years,) was born in London,
 and doubtless had good Educati-
 on in his Youth; but certainly
 was at an early Age made Fel-
 low of Clare-Hall in Cambridge,
 where he continued to be emi-
 nent for his Piety, Temperance,
 and Learning. About the 26th
 Year of his Age, he betook him-
 self to Travel; in which he ad-
 ded to his Latin and Greek, a per-
 fect Knowledge of all the Lan-
 guages spoken in the Western Parts
 of our Christian World; and un-
 derstood well the Principles of
 their Religion, and of their Man-
 ners, and the Reason of their
 Worship.— In this his Travel,
 he met with many Persuasions to
 come into a Communion with
 the Church of Rome. But he re-
 turn'd

turn'd from his Travels, as he went, a confirm'd Protestant. After his return, he purchased Land to the Value of 4 or 500 *l. per Ann.* the greatest Part of which was at *Little Gidden*, five or six Miles from *Huntingdon*, and about eighteen from *Cambridge*; which Place he chose for the Privacy of it, and for the Hall, which had the Parish Church or Chappel belonging and adjoining to it; for Mr. *Farrer* having seen the Manners and Vanities of the World, and found them to be as his Friend Mr. *Herbert* says: *A Nothing between two Dishes*; did so condemn it, that he resolved to spend the Remainder of his Life in Devotion and Charity, and to be always prepared for Death. And his Life was spent thus:

He and his Family, which were like a little College, and about 30 in Number, did most of them keep *Lent*, and all the *Ember-Weeks* strictly, both in Fasting, and using all those Prayers that the Church hath appointed to be then used; and he and they did the like on *Fridays*, and

and on the *Vigils* or *Eves* appointed to be fasted before the *Saints Days*; and this Frugality and Abstinence turn'd to the Relief of the Poor; but this was but a Part of his Charity, none but G O D and he knew the rest.

The Family, which I have said to be in Number about 30. were part of them his Kindred, and the rest chosen to be of a Temper fit to be moulded into a Devout Life; and all of them were for their Dispositions serviceable, and quiet, and humble, and free from Scandal; having thus fitted himself for his Family, he did, about the Year 1630, betake himself to a constant and methodical Service of G O D, and it was in this Manner:— He being accompanied with most of his Family, himself used to read the Common-Prayer (for he was a Deacon,) every Day, at the appointed Hours of 10 and 4, in the Parish Church, which was very near his House, (and which he had both repair'd and adorn'd): And he constantly read the *Mattins* every Morning at the Hour of six, either

ther in the Church, or in an Oratory which was within his own House; and many of the Family there continued with him after the Prayers were ended, and spent some Hours in Singing of Hymns or Anthems, sometimes in the Church, and sometimes to an Organ in the Oratory. And there they sometimes betook themselves to meditate, or to pray privately, or to read a Part of the New-Testament to themselves, or to continue their Praying or Reading the Psalms; and in Case the Psalms were not always read in the Day, then Mr. Farrer, and others of the Congregation, did at Night, at the Ring of a Watch-Bell, repair to the Church or Oratory, and there betake themselves to Prayers and Praising GOD, and reading the Psalms that had not been read in the Day: And when these, or any Part of the Congregation, grew weary or faint, the Watch-Bell was rung sometimes before, and sometimes after Midnight; and then another Part of the Family rose, and maintain'd the Watch, sometimes by Praying

ing

ing or Praising G O D, or reading the Psalms; and when, after some Hours, they also grew weary or faint, then they rung the Watch-Bell, and were also relieved by some of the former, or by a new Part of the Society, which continued their Devotions (as hath been mention'd) until Morning. And it is to be noted, that in this continued serving of G O D, the Psalter or whole Book of Psalms was in Twenty four Hours sung or read over, from the first to the last Verse, and this done as constantly as the Sun runs his Circle every Day about the World; and then it was begun again the same Instant that it ended.

Thus did Mr. *Farrer* and his happy Family serve God Day and Night, and always behav'd themselves as in his Presence. And they did always eat and drink by the strict Rules of Temperance; eat and drink so, as to be ready to rise at Midnight, or at the Call of a Watch-Bell, and perform their Devotions to G O D. And many of the Clergy in those Days,

Days, that were more inclin'd to practical Piety and Devotion, than to doubtful and needless Disputations, did often come to *Giddens-Hall*, and make themselves a Part of this happy Society, and stay a Week or more, and then join with Mr. *Farrer* and the Family in these Devotions, and assist and ease him or them in their Watch by Night; and these various Devotions had never less than two of the Domestick Family in the Night; and the Watch was always kept in the Church or Oratory, unless in extream Winter Nights, and then it was maintain'd in a Parlor, which had a Fire in it; and the Parlor was fitted for that Purpose. And this Course of Piety and great Liberality to his poor Neighbours, Mr. *Farrer* maintained till his Death, when he most devoutly recommended his departing Soul to GOD, through JESUS CHRIST, to whose alone Merits he trusted for Salvation.

§. 13 Sir *Matthew Hale*, Lord
 Chief Justice of *England*, he was *Life of Sir*
 descended from a good, rather *Mar. Hale*
 than a noble Family, and about *by Bp. Burnet.*
 the Age of Seventeen went to
Oxford, where he was placed un-
 der an able Tutor, and was an
 extraordinary Proficient; but the
 Stage-Plays coming thither, he
 was so corrupted by seeing many
 Plays, that he almost wholly for-
 sook his Studies; of which Mis-
 chief being sensible, at his com-
 ing to *London*, resolved never to
 see a Play again, to which he
 constantly adher'd; but one Cor-
 ruption of the Mind draws on a-
 nother, so that he fell into many
 youthful Vanities, and kept Com-
 pany with some vain People, till
 a sad Accident drove him from
 it, for he with many other young
 Persons being invited out of
 Town to be merry, one of the
 Company call'd for so much
 Wine, and went on in such Ex-
 cess, (though Mr. *Hale* would
 have prevented it,) that he fell
 down as dead before them, so
 G that

that all present were not a little affrighted, who did all they could to bring him to himself again. This particularly affected Mr. *Hale*, who went into another Room, and shutting the Door, fell upon his Knees, and pray'd earnestly to G O D both for his Friend, that he might be restor'd to Life again, and that himself might be forgiven for giving Countenance to such Excess; and vowed to G O D that he would never keep Company in that manner, nor drink a Health as long as he lived.

His Friend recovered, and he most religiously kept his Vow to his dying Day: And this wrought such an entire Change on him, that he forsook all vain Company, and divided himself between the Duties of Religion, and the Studies of his Profession; in the former whereof he was so regular, that for Thirty six Years, he never once failed of going to Church on the Lord's-Day; and though he was acquainted with all sorts of Learning, yet he seemed

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to have made the Study of Divinity, and the Scriptures, the chiefest of all others: He was a Merciful and Upright Judge, and would hear no Causes but in open Court, which a great Peer complain'd of to King *Charles* the II^d. The King bid him content himself that he was no worse used; and said, he verily believed that he would use himself no better, if he had gone to solicit him in one of his own Causes. He made it as a Rule to himself, that in the Administration of Justice, he was intrusted for God, his King, and Country, and therefore ought to do it uprightly, deliberately, and resolutely; and yet was much concerned, that tho' it was his Duty to serve in the Office he was called to, yet it was a great Consumer of that little Time we have here, which he thought might be better spent in a pious Contemplative Life, and a due Provision for Eternity.

*Additional
Notes on the
Life and
Death of Sir
Mat. Hale,
1682. p. 43.*

A Reverend Person, well acquainted with the Lord Chief Justice *Hale*, has left this Character of him to Posterity, viz. “ Sir *Matthew Hale*, that unwearied Student, that prudent Man, that solid Philosopher, that famous Lawyer, that Pillar and Basis of Justice, (who would not have done an unjust Act for any worldly Price or Motive,) the Ornament of his Majesty’s Government, and Honour of *England*, the highest Faculty of the Soul of *Westminster-Hall*, and Pattern to all the Reverend and Honourable Judges; that godly, serious, practical Christian; that Lover of Goodness, and all good Men; that great Contemner of the Riches, Pomp, and Vanity of the World; that Pattern of honest Plainness and Humility, who while he fled from the Honour that pursued him, was yet Lord Chief Justice of the King’s Bench, after his being long Lord Chief Baron of the *Exchequer*; living and dying, entering on, using, and

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“ voluntarily surrendring his Place
 “ of Judicature, with the most
 “ universal Honour and Praise
 “ that ever any *English* Subject
 “ in this Age, or any that just
 “ History doth acquaint us with,
 “ &c.

He would often say, “ That
 “ true Religion consisted in great,
 “ plain, necessary Things, the
 “ Life of Faith and Hope, the
 “ Love of G O D and Man, an
 “ humble self-denying Mind, with
 “ Mortification of worldly Affecti-
 “ ons and carnal Lusts, &c.

§. 14. *Wilmot*, Earl of *Rocheſter*,
 tho’ he spent a great Part of his
 Life in the Height of Atheiſm
 and Debauchery; yet in his laſt
 Sickneſs, G O D was graciously
 pleaſed to hear the Prayers of his
 neareſt Relations and true Friends,
 ſo that he became an admirable
 and moſt remarkable Penitent.
 He was the Son of the Lord
Wilmot, and a great Proficient in
 Learning; he went to the Uni-
 verſity in the Year 1660, a Time
 when a general Joy over-ran the

whole Nation upon the Restoration of King *Charles* the II^d. but that Joy, which was not regulated with that Sobriety and Temperance, that became a serious Gratitude to GOD for so great a Blessing, produced some of its ill Effects on him. He began to love those Disorders too much. After having Travelled for some Time, he return'd back to Court, where falling into Company who delighted in those Excesses, he was at length entirely subdued by Intemperance, so that he confessed, for five Years together he was continually Drunk, which led him to do many wild and unaccountable Things; and being a Person of extraordinary Parts, he seem'd to affect something singular in his Impieties, as well as Writings, above the Reach of other Men, taking all manner of Pains to pervert others; nay, so confirm'd was he in Sin, that he lived and almost dy'd a Martyr to it: The Licentiousness of his Temper, with the Briskness of his Wit, disposed him to love the Conversation of those who divided

their

their Time between lewd Actions and irregular Mirth, and so he came to bend his Wit and Studies to support those ill Principles of Atheism and Irreligion in himself and others.

And yet this desperate Sinner, that one would think had made a Covenant with Death, and was at an Agreement with Hell, and just upon the Brink of them both, GOD, to magnifie the Riches of his Grace and Mercy, was pleased to snatch him out of the Fire; so that falling into a great Fit of Sicknes, he labour'd under strange Trouble and Conflicts of Mind, his Spirit being wounded, and his Conscience full of Terror, saying; “ That if
 “ GOD, who died for great as well
 “ as lesser Sinners, did not speedily
 “ apply his infinite Mercy to his
 “ poor Soul, his Wound was such
 “ as no Man could conceive or bear;
 “ crying out, that he was the vilest
 “ Wretch and Dog that the Sun
 “ shined upon, or the Earth bore;
 “ that now he saw his Error, in
 “ not living up to that Reason
 “ which GOD had endow'd him
 G 4 “ with,

" with, and which he unworthily
 " vilified and contemned; wish-
 " ing he had been a starving Leper
 " crawling in a Ditch; that he
 " had been a Link Boy, or a Beg-
 " gar, or for his whole Life confi-
 " ned to a Dungeon, rather than
 " to have sinned against his G O D;
 " and acknowledged that all the
 " seeming Absurdities of Religion,
 " and the holy Scriptures, and the
 " Contradictions thereof, framed
 " by Men of corrupt and Repro-
 " bate Judgments, were now va-
 " nished, and the Excellency and
 " Beauty thereof appeared, he be-
 " ing now come to receive the
 " Truth in the Love of it.

In the Beginning of his Sickness,
 he sent the following Letter to Dr.
Burnet, (afterwards Bishop of
Salisbury.)

Woodstock Park, June 25, 1680.

My most Honoured Dr Burnet,
 " **M**Y Spirits and Body decay
 " so equally together, that
 " I shall write you a Letter, as
 " weak as I am in Person. I be-
 " gin

" gin to value Church-Men above
 " all Men in the World, &c. If
 " God be yet pleased to spare me
 " longer in this World, I hope in
 " your Conversation to be exalted
 " to that degree of Piety, that the
 " World may see how much I ab-
 " hor what I so long loved, and
 " how much I glory in Repentance,
 " and in God's Service. Bestow
 " your Prayers upon me, that God
 " would spare me (if it be his good
 " Will) to shew a true Repentance
 " and Amendment of Life for the
 " Time to come: Or else, if the
 " Lord pleaseth to put an end to
 " my worldly Being now, that he
 " would mercifully accept of my
 " Death Bed Repentance, and per-
 " form the Promise that He has
 " been pleased to make: *That at*
 " *what Time soever a Sinner doth re-*
 " *pent, He would receive him.* Put
 " up these Prayers, most dear Do-
 " ctor, to Almighty God, for your
 " most Obedient and Languishing
 " Servant,

Rochester.

After-

See E. of Ro-
chester's Life
and Sermon.

Afterwards Dr. *Burnet* visiting him, his Lordship declared to the Doctor: " That he was now persuaded both of the Truth of Christianity, and the Power of inward Grace; of which he gave the Doctor this strange Account: " That Mr. *Parsons*, (his Mother's Chaplain) in order to his Conviction, read to him the 53 Chapter of *Isaiah*, and compared that with the History of our Saviour's Passion, that he might there see a Prophecy concerning it, written many Ages before it was done, which the *Jews*, that blasphemed J E S U S C H R I S T, still keep in their Hands, as a Book divinely inspired. His Lordship said, as he heard it read, he felt an inward Force upon him, which did so enlighten his Mind, and convince him, that he could resist it no longer: For the Words had an Authority which did shoot like Rays or Beams in his Mind: So that he was not only convinced by the Reasonings he had about it, which satisfied his Understanding, but

" by

“ by a Power which did so ef-
 “ fectually constrain him, that he
 “ did ever after as firmly believe
 “ in his Saviour, as if he had seen
 “ him in the Clouds.

And upon his Death-Bed, he
 charged Mr. *Parsons*, “ to preach
 “ aloud, and let all Men know,
 “ how severely G O D had disci-
 “ plin’d him for his Sins, by his
 “ afflicting Hand; that his Suf-
 “ ferings were most just, though
 “ He had laid Ten Thousand
 “ Times more upon him; and
 “ how G O D had laid on one Stripe
 “ upon another, because of his
 “ grievous Provocations, till he
 “ had brought him home to him-
 “ self; and declaring, that from
 “ the Bottom of his Soul, he did
 “ detest and abhor the whole
 “ Course of his former wicked
 “ Life; and admir’d the Good-
 “ ness of G O D, who had given
 “ him a true Sense of his pernicious
 “ Opinions and vile Practi-
 “ ces; warning all Men, in the
 “ Name of G O D, and as they re-
 “ gard the Welfare of their Souls,
 “ no

“ no more to deny his Being or his
 “ Providence, or despise his Good-
 “ ness; no more to make a
 “ Mock of Sin, or contemn the
 “ pure and excellent Religion of
 “ the Blessed Redeemer, through
 “ whose Merits alone, he, one of
 “ the greatest Sinners, did yet
 “ hope for Mercy and Forgive-
 “ ness.” And in this penitent and
 religious Frame of Spirit, he
 some time after gave up the
 Ghost.

§. 15. *William Duke of Bedford*,
 who dy'd at a very great Age,
 in the Year 1700, was a Noble-
 man of great Virtue, Piety, and
 Humility. He used to say : “ That
 “ he accounted the Prayers of good
 “ Ministers and People, the best
 “ Walls about his House.

Once at *Covent-Garden Church*,
 a poor Woman stood up to give
 him Place. But he bid her sit
 still; and added : *We are in the*
Presence of that God, who knows no
respect of Persons.

§. 16. The Noble *William* Lord *Russell*, his Son, in the Paper he delivered to the Sheriff the Day of his Suffering, has these Expressions: " That he blessed G O D
 " that he was born of good and
 " worthy Parents, and had the
 " Advantages of a Religious Education, which he had look'd upon as an invaluable Blessing;
 " for when he minded it least, it
 " still hung about him, and gave
 " him Checks; and that he now,
 " in his Extremity, found such
 " happy Effects of it, that the
 " Fear of Death had not been able to discompose him.

While this Noble Lord lay in Prison, after Condemnation, the great and unparallel'd Generosity of his Friend, my Lord *Cavendish*, (afterwards Earl and Duke of *Devonshire*) was such, that he sent him a Message by Sir *J. Forbes*, afterwards Clerk of the Board of *Green-Cloth*: " That he
 " would come and change Cloaths
 " with him in the Prison, and
 " there stay to represent him, if
 " in such Disguise he could make
 " his

“ his Escape.” But the Lord *Russel* was too generous to accept the Proposal. The Lord *Cavendish* afterwards attended him in his Extremities, and took his leave of him in the most endearing Passions. But after the last Embraces, when he was withdrawing in Confusion, my Lord *Russel* called him back, and begg’d him to apply himself more to a Religious and Virtuous Course of Life, telling him how great a Support he felt from that alone, and what a mighty Comfort it supply’d him with in his last Hours.

§. 17. The Honourable and Learned Mr. *Boyle*, whose curious and elaborate Searches into the Secrets of Nature are famous throughout the learned World, and will be so to the End of it; for he began and ended his Philosophy with a solemn Devotion to Almighty God, and made all his Attainments in these Studies, so many Steps to raise the Praise, Love, and Reverence of the glorious Creator of all Things. And
being

being influenced by these pious and worthy Principles, his whole Life seemed to be a Lecture of Piety, Charity, and Humility.

How much more Valuable the Labours, and more fragrant the Memory of this noble and divine Philosopher is, and ever will be, than that of Mr. *Hobbs* of *Malmshury*, it is scarce in the Power of Words to utter. What a Blessing was the ingenious, humble and pious Mr. *Boyle* to Mankind! What a common Plague was the fallacious, proud, and imperious *Hobbs*? With what Serenity, Honour, and Hope did the former bid adieu to this World! whilst the other went out of it in the Dark, and with terrible Apprehensions of what might follow. For now his *Leviathan* Spirit failed him, as it usually did when he was alone, or in the Dark. He had been a great Instrument of the Devil's in Poysoning many young Gentlemen and others with his wicked Principles, as *Wilmot* Earl of *Rochester* confessed with extreme Grief upon his Death-Bed; whilst

the

See Sermon
for Lord Ro-
chester by Mr.
Parsons.

the perpetual Labours and Lectures of pious Mr. *Boyle* against Infidelity, will redound to his everlasting Honour and Glory.

It's remark'd by several, that though Mr. *Hobbs*, in a Humour or Bravado, would speak very strange and unbecoming Things of God, yet in his Study, in the Dark, and in his retired Thoughts, he trembled before Him. Many appear like Atheists in their Mirth, and Wine, and Company, who are quite otherwise in Sicknes, and Danger, and Solitude. What could make this Mr. *Hobbs* awake in such Terror and Amazement if his Candle happened to go out in the Night? But that he was unable to bear the dismal Reflections of his dark and desolate Mind, not knowing how to extinguish, or how to bear the Light of the Candle of the Lord within him, which constrained him to confess at his Death, *That he was about to take a Leap in the Dark*; a base and pitiful Exit, discovering at once a degenerate Soul, and a desperate End, beneath the Spirit of the very Heathens. What

What *Plato* affirmeth of Tyrants, may as properly be applied to those that are called Atheists; " If we could see their Breasts, says he, we should find them full of Grief, Anxiety, and Torment. Their very Hearts, says the Poet, are branded by their horrid Crimes.

§. 18. Sir *Duncomb Colchester*, of the County of *Gloucester*, was a Gentleman of excellent Parts, and a generous Spirit, who, after a Life of great Pleasure and License, was, by a long and painful Sick-ness, brought to a very serious Sense of Religion, and of his great Sin and Folly in the Neglect and Contempt of it; of all which, the Reader will have a more distinct View in his own penitential Declaration, which is as follows;

Gentlemen and Friends,

" SINCE it has pleased Al-
 " mighty God, of his great and
 " undeserved Mercy and Goodness,
 " to bring me, one of the chiefest of
 " Sinners, by a long and sharp
 H " Visita-

“ Visitation, to a Sense of my
 “ Sins; for which, with all Hu-
 “ mility of Soul, I adore and
 “ praise Him.

“ It is a Duty, I know, incum-
 “ bent on me, as ever I hope for
 “ his Pardon and Forgiveness, to do
 “ what in me lies to bring Ho-
 “ nour to his holy Name, and to
 “ make Reparation for the Mis-
 “ chiefs I have done by my for-
 “ mer vicious Life, and antidote,
 “ so far as I can, the Poyson which
 “ my Example has shed round a-
 “ bout me. In order whereunto,
 “ I do hereby declare, That I am
 “ heartily sorry for all the Sins
 “ of my past Life, the Remem-
 “ brance whereof, however plea-
 “ sant they formerly seemed to be,
 “ is now Grief and Bitterness to
 “ my Soul. More particularly,
 “ that I may take Shame to my
 “ self, I do with the deepest
 “ Sorrow lament my Rioting and
 “ Drunkenness, my Chambering
 “ and Wantonness, those daring
 “ and presumptuous Sins which
 “ had so long Dominion over me.
 “ I do also most heartily lament
 “ that

" that great Sin which I was so fre-
 " quently guilty of, of encouraging
 " and drawing others to Excess,
 " which has made me Partaker, O
 " sad Thought ! of other Mens Sins,
 " and liable to answer for more
 " than my own. I am sensible, that
 " as that has been my Practice, so
 " it is still of too many Gentlemen,
 " and that they, as I did, reckon
 " excessive Drinking so far from a
 " Fault, as to be rather one of the
 " best Indications of a hearty Re-
 " spect and true Affection to the
 " Persons they entertain : But O
 " false Love ! O treacherous Friend-
 " ship ! to receive their Friends
 " Men, and send them out of their
 " Houses Beasts. I wish from the
 " Bottom of my Soul, that any
 " Thing that I could say, would
 " make all those, whose Consciences
 " accuse them of Guilt in this Par-
 " ticular, to loath and abhor this
 " wicked Practice, as I do. And I
 " do also heartily lament my great
 " Neglect of putting the Laws in
 " Execution against common *Drunk-*
 " *ards, Swearers,* and such like scan-
 " dalous Sinners. And I do earn-
 H 2 " estly

“estly beseech all such as are in Au-
 “thority, and whose Business it is
 “to see the Laws executed, if any
 “such come to hear this Paper
 “read, that they will be more
 “careful in that particular, and
 “consider, their Power is a Talent
 “intrusted them, whereof they
 “must give a strict Account to their
 “heavenly Lord: So by their be-
 “ing duly Conscientious in the Dis-
 “charge of their Duty herein, we
 “may hope for a Reformation a-
 “mong us, and then with Confi-
 “dence we may expect God’s Bles-
 “sing to rest upon us. And as I do
 “abhor my self for my Neglect in
 “this Particular now mention’d, and
 “all my great Sins and Provocations
 “against an infinite Majesty: So
 “I do further declare my full Pur-
 “pose and Resolution, if it shall
 “please Almighty God, to whom
 “all Things are possible, to restore
 “me to Health, or prolong my
 “Days by his special Grace and Assist-
 “ance, without whom I shall be able
 “to do nothing, to lead a new Life,
 “in all holy Obedience to his Will
 “and Commands. And desire that
 “this

" this Declaration of mine, if I fail
 " to do so, may be produced as a
 " Testimony against me, to my
 " Shame and Reproach. But since
 " my Recovery is very uncertain,
 " and what I have the least Reason
 " in the World to hope, being hear-
 " tily desirous to do what Good I
 " can in the Circumstances I am
 " in ; I do hereby earnestly warn
 " and beseech all Sinners, especially
 " those whom my Example has at
 " any Time encouraged, the Remem-
 " brance whereof still fills me with
 " Shame and Sorrow, to repent of
 " all their Sins and Provocations,
 " lest G O D's Vengeance overtake
 " them in their Security, and there
 " be no Remedy.

" And I beseech them further to
 " take Notice, that if this Warning
 " be slighted, the wilful Neglect and
 " Refusal thereof will at last be
 " charged upon them, as a heinous
 " Aggravation of all their Sins they
 " shall hereafter commit, will in-
 " crease their Condemnation, and
 " make their Doom more dreadful
 " and terrible. But that it may
 " have a contrary Effect, and be a
 " Means

“ Means to reduce them from their
“ Sins to a holy and religious Life,
“ so that their Souls may be saved
“ in the great Day of the Lord, is
“ the earnest Prayer of their

Languishing and sorrowful Friend,
Duncomb Colchester;

“ Whodesires this may be read
“ in the Parish Churches of
“ *Micheldean* and *Westbury*,
“ and shewn to such Gen-
“ tlemen, Friends, and o-
“ thers, as may bring God
“ most Glory.

November, 1694.

*Signed and Delivered in
the Presence of several of
his Friends.*

§. 19. *John Locke*, Esq; one of our
greatest Modern Philosophers, well
known in the World by the *Essay on
Humane Understanding*, his Discourses
on *Trade*, and other Subjects t be
one of a vast Genius, penetrating
Wit, and exact Judgment; he has
been often esteemed an Eminent
Free-Thinker, and that not seldom in
the irreligious Sense of the Words.
He has also by some been reckon'd

no

no better than a *Deist*. I shall, by Way of Vindication of his Memory, and in hopes that his Authority may make some Impression, produce unquestionable Evidence of his fixed and last Sentiments about such Matters from his own Words, in two Letters to two of his intimate Friends: The former of which was written and sent before, the latter written before, but ordered to be sent not till after his Death. The concluding Words of the former were these :

See an Account of Mr. Locke's Life and Writings 1715. Third Edit.

" I wish you all manner of Prosperity in this World, and the everlasting Happiness of the World to come. GOD send us a happy Meeting in the Resurrection of the Just. *Amen.*

Those of the latter are these :

" May you live long and happy in the Enjoyment of Health, Freedom, Content, and all those Blessings which Providence has bestow'd upon you, and your Virtue entitles you to. I know you lov'd me living, and will preserve my
" Me-

" Memory now I am dead. All the
 " Use to be made of it is, That this
 " World is a Scene of Vanity, that
 " soon passes away, and affords no
 " solid Satisfaction but the Consci-
 " ousness of doing well, and the
 " Hopes of another Life. This is
 " what I can say by Experience, and
 " what you will find, when you
 " come to make up your Account.
 " Adieu, I leave my best Wishes
 " with you.

J. Locke.

The Expressions in both are so
 Sensible, Serious, and Christian, and
 come from a Person of such great Sa-
 gacity, Integrity, and Freedom, as
 make them exceeding remarkable.

To conclude ; By these Examples
 it is evident, that the most Learned,
 Wise, and Serious, in all Ages, have
 concurred in their Judgments as to
 a Future State, and have thought it
 the greatest Wisdom in the World
 to be Religious, and to work out
 their Salvation with Fear and
 Trembling.

F I N I S

